



ISRAEL,
the
FALSE PROPHET,
and the
TWO WITNESSES

End of the Age Series
VOLUME V

Gordon Lindsay

*Israel, The False Prophet, and The
Two Witnesses*

END OF THE AGE SERIES VOLUME V

by Gordon Lindsay

Published By Christ For The Nations Dallas, Texas The Year 1973

Table of Contents

[Introduction](#)

Chapter I

[Israel's Place in Prophecy](#)

Chapter II

[The Tribulation Temple](#)

Chapter III

[The Two Witnesses](#)

Chapter IV

[Ministry of the Two Witnesses](#)

Chapter V

[Divine Protection of the 144,000 Israelites](#)

Introduction

With great precision the prophets foretold Israel's scattering as well as her regathering into a mighty nation. Israel's destiny hinges upon her obedience to God's covenants, rather than her politics and alliances.

The prophets long prophesied God's offer of a new covenant to Israel. Ezekiel, for example, described it as a "new heart covenant" and warned Israel against rejecting it. Still, the prophets were not immediately optimistic about their land. Israel, they predicted, will have to be dealt with through great sorrows before she accepts God's offer—the Messiah.

It is in this period of sorrow (The Great Tribulation) that our story unfolds. The Holy City is trodden underfoot by the Gentiles. Antichrist has broken his peace treaty with Israel. The capital city has suddenly become a nightmare of confusion, despair, terror, and death. Many citizens have fled to the hills. Amid this scene God raises up two great witnesses to walk the streets of the city and cry out judgment and repentance. These prophets are given great power to perform wonders. Who are these men? How indeed does their ministry succeed in this most wicked era of human history?

The author in this study delves deeply into this greatest of Bible mysteries. The Two Witnesses are without a doubt the two most fantastic men God has ever conceived in His plan. They are equipped to shake the very gates of hell. Their death and resurrection is a foreshadowing of The Great and Terrible Day of the Lord.

Chapter I

Israel's Place in Prophecy

To understand Israel's place in prophecy in the last days, it is necessary to review God's covenants with Israel, one of which is recorded in Exodus 19:5-6:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. "

In Deuteronomy 28 the Lord set forth the covenant blessings that would be Israel's if she obeyed His commandments and laws. She would be high above all nations of the earth. Her people would be blessed in the city and in the field. They would be blessed in their children, in the fruit of their ground, and in the fruit of their cattle. Their enemies would come one way and flee seven ways. And the Lord would establish Israel as a holy people unto himself.

On the other hand if the nation should disobey and break the covenant, great curses would come upon the people. They would suffer vexation and rebuke; pestilences would consume them; drought and famine would scourge them; and finally, cruel armies would invade the land and take them away captives:

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee ... And ye shall be left few in number, whereas ye were as the stars of heaven for

multitude; because thou wouldest not obey the voice of the Lord thy God” (Deut. 28:49-52, 62).

Despite these warnings, the children of Israel in the centuries that followed fail to obey. They gradually and steadily fell away from the true God and served other gods of wood and stone. The time came when the northern tribes went into Assyrian captivity. A century later Judah was carried into Babylonian captivity:

“Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there ” (II Kings 23:26- 27).

Judah-Israel, however, in fulfillment of Jeremiah’s prophecy, returned to the land after 70 years (Jer. 25:11; 29:10-13). The Jews remained there until the time of Christ. Their rejection of the Messiah however, resulted in their age-long dispersion as Moses predicted in Deuteronomy 4:26-27:

“I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.”

Christ predicted the fall of Jerusalem and the scattering of the Jews until the times of the Gentiles be fulfilled:

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:20-24).

The destruction of Jerusalem occurred in A.D. 70 and the Jews were taken into captivity and scattered into all nations.

But even as the prophecies foretold the scattering of Israel, so they also told about the regathering of the nation. We can only note a few of the many passages which foretold this. The following passages are recorded in the book of Ezekiel:

“As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out” (Ezek. 20:33-34).

“Thus said the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God” (Ezek. 28:25-26).

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you ... And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it” (Ezek. 36:24-25, 34-36).

Why did the children of Israel go into world-wide dispersion? They had broken the covenant. Jeremiah charges this in Jeremiah 11:9-11. One should read the whole chapter to see that the broken covenant meant that the curses would come on the nation.

Since Israel broke the covenant and inherited a curse as far as the Law of Moses was concerned, what hope had they in the future? The answer lies in the fact that the Abrahamic Covenant was unconditional and still in effect. For this reason God gave Israel a second covenant through Moses *besides the covenant of Sinai*. Many students of the Scriptures overlook the

significance of this second covenant. But it is recorded in Deuteronomy 29:1:

"These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land Moab, beside the covenant which he made with them in Horeb."

This covenant was of a different nature and went far beyond the Mosaic Covenant. It is upon the basis of this second covenant that Israel was given another chance, an opportunity to return to her land:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:1-6).

We see that this is actually the New Covenant in which a new heart would be given unto the people. This new covenant is described by Jeremiah in particular:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of

them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:31-34).

Ezekiel also speaks of this covenant and calls it the New Heart Covenant:

“And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God” (Ezek. 11:19-20).

It is while Israel goes through her hour of testing that she will enter into the bond of this covenant:

“And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols” (Ezek. 20:35-39).

The time when this takes place is at hand, although it will be fulfilled in its fulness during the Great Tribulation. But first there must be a judgment on unbelievers and the wicked. God says He “*will purge out the rebels*”. So the unbelieving will be judged, but the repentant will enter into the bonds of the New Covenant. Then will come to pass the great prophecy of Isaiah that a nation shall be born in a day (Isa. 66:7-9). She will turn to Jesus her Messiah, the One she once rejected (Zech. 12:10).

Although there already is a visible awakening in Israel and the seed is being sown, the full manifestation of the rebirth and regeneration of Israel will not be accomplished until the tribulation. Nevertheless, events during the past few years indicate that Israel has already come under the rod. God has given her great victories over numerically superior enemies yet she has not found peace and rest. Her enemies surround her on all sides, waiting for

an opportunity to drive her into the sea—in other words, to destroy her totally.

It is not surprising, therefore, that she is earnestly looking for friends. America is her chief supporter, but even the U. S. was unable to fulfill her commitments in the recent crises. Thus the way is being prepared for the antichrist, who will pose as Israel's protector and friend.

Daniel the prophet tells us that "*the prince that shall come* " (the antichrist) shall confirm a covenant of one week (seven years), but in the midst of the week, will break the covenant and "*cause the sacrifice and the oblation to cease.* "

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27).

When the antichrist comes, he will feign himself a protector of the Jews. For a season he will permit the Jewish people to worship in their new temple. As we have seen in Revelation 11:1-2, a Jewish temple at that time will have been built. This, of course, is the fulfillment of the age-long desire of the Orthodox Jew, who longs for the restoration of his temple. Since at the present time the Mosque of Omar sits astride the temple site, the government of Israel has no concrete plans for any change. Obviously, the government must take a negative view at the present time of any rebuilding of the temple. Otherwise, it would stir up the wrath of the Arabs beyond measure. Nevertheless, when the time comes for prophecy to be fulfilled, the temple will be rebuilt. God's prophetic Word is inexorable in the fulfillment of Israel's destiny.

Chapter II

The Tribulation Temple

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months” (Rev. 11:1-2).

Let us see what the Scriptures have to say about this tribulation temple. The apostle John in his heavenly vision was given a rod and told to rise up and measure the temple of God and the altar. Why the rod? Because John was a divinely appointed representative of the Church, and the Church is to have a part in judging the world (I Cor. 6:2). The psalmist refers to this in Psalm 149:5-9 in which he speaks of the saints in glory being given a two-edged sword *“to execute upon them the judgment written.”*

Judgment is to come on this tribulation temple. Nevertheless, the Orthodox Jew, unsuspecting of what lies in the future, rejoices in his opportunity to participate in the temple worship again. But note the mysterious warning: *“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”*

Clearly this structure is not the millennial temple, but the tribulation temple, for we see the holy city at this time trodden under foot by the Gentiles. What has happened? The antichrist who made the covenant with Israel will treacherously break it and take over. Indeed his co-partner, the False Prophet, will go within the temple, set up his throne there and represent himself as God.

Referring to Daniel 9:27 we are told that during the last half of the week (Daniel’s Seventieth Week), he breaks the covenant and causes *“the sacrifice and the oblation to cease.”*

This event, called the abomination of desolation, is a crucial event in Bible prophecy (which is dealt with in Chapter XVI of the author’s book *God’s Plan of the Ages*). However, we shall note the salient facts here. Jesus spoke of this abomination of desolation in Matthew 24:15-24:

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

From this we see that the abomination of desolation and the taking away of the daily sacrifice are simultaneous events. Furthermore, we see that these are of the most ominous nature. Those who would escape its terrors must at the moment it occurs lose no time, but flee at once to the mountains. The event inaugurates the Great Tribulation as shown by the words, *“for then shall be great tribulation ...”* It will be of such a fearful nature that unless the days were shortened, no flesh should be left on earth. Jesus adds that in those days there shall arise *“false Christs and false prophets”* who would *“show great signs and wonders.”* All this takes place just before Christ’s coming in visible glory (Verses 29-31).

We observe the phrase *“false Christs and false prophets.”* We note that in the popular mind there is but one world leader at the time of the end, who is termed the antichrist. Actually, Jesus said that there would be many false christs and false prophets, and these are appearing even today. However, at the time of the end there will be not one but two “antichrists” operating with unprecedented powers as is revealed in Chapter 13 of Revelation. In distinguishing between the two, the Scripture calls one the Beast and the other the False Prophet. People often confuse the two, generally seeing them as one individual whom they refer to as the antichrist. But there are clearly two persons, not one.

One of these two figures is the false messiah that the Jews will accept. Jesus referred to him in John 5:43;

“I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.”

Jesus was saying that He is their true Shepherd. But alas, He was rejected because the Jews expected the Messiah to appear as a great warrior who would defeat their enemies and set up a glittering material kingdom. Instead, He came in humility to die that He might redeem mankind from its sin. Since He came to His own, and His own received Him not, Jesus said that another would come in his own name, evidently wielding great military power, and this person they would receive.

Who is this man? He is not the Beast of Revelation 13:1, but rather the second figure described in Revelation 13:11-18. He is called the False Prophet. Yet because the two figures work closely together, he is also an antichrist. And if both personages should be called antichrists, it is not far from wrong. The False Prophet is the one who works miracles. He does not work independently of the first Beast, but is allied with him and the dragon in a triumvirate, or trinity, of evil. It is the devil’s mimicry of the Godhead—Father, Son, and Holy Ghost. The dragon imitates the Father; the antichrist mimics Christ, and the False Prophet (the anti-Spirit) glorifies the antichrist thus completing the unholy trio. The three act as one in their hellish deeds as is shown in Revelation 16:13.

The False Prophet will come out of the earth, and like the Beast out of the bottomless pit, he will appear to be a preternatural being. He will have all the power of the first Beast. Now it is to be noted that the ten crowns on the first Beast indicate political power. But the *two horns of the False Prophet have no crowns*. If his power is not political, it must be in another sphere. Obviously it is the religious sphere, and this second figure is the prophet of the devil and the Beast.

“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority ... And he doeth great wonders, so that he maketh fire come down from the heaven on the earth in the sight of men” (Rev. 13:2, 13).

As a religious figure the False Prophet will perform miracles. His authority will be accredited by his superhuman powers, albeit, they are lying signs and wonders. By his wonders he will deceive the world and persuade its inhabitants to worship the Beast. He thus will bring about an absolute union of state and religion. Although he will appear before the

world as a lamb in his mimicry of Christ and as a false messiah, he will indeed be a wolf in sheep's clothing, for he will speak the words of the dragon. On the other hand, the first Beast will be a warrior, and like the Roman emperors of old will claim emperor worship.

The False Prophet Intrudes into the Temple of God

When the antichrist breaks his covenant with Israel, it is clear that the temple of God is involved (Rev. 11:2). The False Prophet will cause the offering and sacrifice to cease; and upon forbidding the regular worship of the Jews, he will set himself up in the temple as God—as the Messiah. Large numbers will receive him, even as Jesus foretold in John 5:43. But others will refuse, and then the terrible persecution will begin as Jesus indicates in Matthew 24:15-22.

In II Thessalonians 2:3-12 Paul gives a graphic description of the activities of the False Prophet which he refers to as the man of sin, or the son of perdition:

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

The above Scripture is so plain that it needs little explanation. There are various interpretations including one by some who think the prophecy was fulfilled during the Middle Ages. There could have been possibly an

historical fulfillment of the prophecy, even as there is a double fulfillment of many other prophecies, but the primary fulfillment must be at the coming of Christ as Verse 8 declares. Moreover, it relates to a man “*whose coming is after the working of Satan with all power and signs and lying wonders.* ”

By means of these lying wonders, those who love unrighteousness will be deceived and come under strong delusion. It is certain that many people will accept the False

Prophet as the Messiah and will receive his mark. They will believe a lie to their everlasting sorrow. Nevertheless, there will be a remnant who will not accept the False Prophet’s arrogation of deity. They will recognize him for what he is, the man of sin, the son of perdition. They will take the warning and flee into the mountains of Judea and escape the antichrist’s dragnet. Even so, his henchmen will capture many and demand that they take his mark or be killed.

We are told that he will set up an image to the Beast and cause it to speak and decree that all must worship the Beast or be executed. Those who are unfortunate enough to delay their flight from the city and are apprehended by the officers of the False Prophet will have no alternative. Those who come in to buy provisions will be asked to identify themselves by the mark. If they do not have it or refuse to take it, they will not be allowed to buy or to sell.

Daniel refers to those days, saying, “*There shall be a time of trouble, such as never was since there was a nation even to that same time.* ” But then he adds that “*at that time thy people shall be delivered, every one that shall be found written in the book.* ” (Dan. 12:1). There will be a deliverance, a special protection for many of the children of Israel, but we shall reserve discussion of this until later.

About this time, however, there will arise a powerful enemy of the antichrist and the False Prophet. They will be the Two Witnesses. These two will baffle and frustrate the antichrist’s regime at every turn. Let us, therefore, direct our attention at this time to these Two Witnesses, seek to identify them, and also note the nature of their ministry.

Chapter III

The Two Witnesses

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them” (Rev. 11:3-11).

Two very prominent figures will arise during the Great Tribulation who are spoken of as the Two Witnesses. Their origin and ministry will be unique in many respects. Zechariah 4 declares that they are the two anointed ones who stand before the Lord of the whole earth. They were alive in Zechariah’s time and, therefore, must be at least 2500 years old. They will still be alive and ministering in Jerusalem during the reign of the antichrist.

Who are these Two Witnesses? One of them is surely Elijah. He did not die but was translated to heaven. The description fits Elijah, especially Revelation 11:6 which says, *“These have power to shut heaven, that it rain not in the days of their prophecy. ”* Elijah in his day witnessed to the

wicked Ahab, defied the Baal prophets who sat at Jezebel's table. In a memorable contest on Mt. Carmel, he challenged the religion of Baal by exposing the impotent false prophets and winning the contest by calling fire down out of heaven.

The last verses of the Old Testament predict Elijah's return to earth before the great and dreadful day of the Lord, thus practically identifying him as one of the Two Witnesses:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5-6).

Since the Scriptures make a definite statement that Elijah will return before the Great Day of the Lord, then if he is not one of the Witnesses, we would have to find someone who fits the description better. We look in vain for such a person.

Actually, there has been one fulfillment of this prophecy in the coming of John the Baptist. The latter indeed came in the spirit of Elijah, as Luke 1:17 declares. John fulfilled the prophecy as a type, but he was not Elijah, for he declared so himself: *"And they asked him, What then? Art thou Elias? And he saith, I am not..." (John 1:21)*. Jesus declared that John came in the spirit of Elijah. But after John was dead, Jesus said, *"Elias truly shall first come, and restore all things" (Matt 17:11)*. This clearly has not yet taken place.

Practically all prophetic scholars are in agreement that Elijah will be one of the Two Witnesses. But who will be the other? To this there is not equal agreement. Some favor Enoch. Yet Enoch belonged to another age, the antediluvian period. However, the most powerful argument against Enoch's being one of the Two Witnesses is that as Hebrews 11:5 declares, he *"was translated that he should not see death."* But the Two Witnesses will see death. It would appear, therefore, that Enoch was a type of the raptured church which like him shall never see death (I Thes. 4:13-17).

The only other figure in the Old Testament which the prophecy strongly points to as one of the Two Witnesses is Moses. And there is little doubt that he would be accepted as such, if it were not for one objection. *Moses died*. Would it be possible that Moses who once died should die again? Before we discuss this difficulty which at first seems insurmountable, let us notice the evidence that points in his favor as being

one of the Two Witnesses. Elsewhere we have written on the possibility of Moses' being one of the Two Witnesses:

"1. Moses' ministry in the book of Exodus was initiated when God sent him to pronounce the great plagues upon Egypt. It is said of the Witnesses that they have this same power that Moses had.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues; as often as they will" (Rev. 11:5-6).

"Now it is evident that part of this prophecy has a direct parallel with Elijah's ministry when he was on earth. He had power to shut up the heavens so that it rained not during his testimony. He had power to kill his enemies with fire.

"But we are also struck by the fact that the other part of the prophecy speaks of that of Moses—the smiting of the plagues. The prophecy above, if it points to anyone, does so to Moses as the other Witness.

"2. But something else makes the evidence even stronger. Moses was with Elijah on the Mount of Transfiguration! He was with Elijah in this scene which foreshadowed the coming of the Kingdom of God (Luke 9:27-33). Now the coming of the Kingdom of God actually, and in fact, takes place at the resurrection of the Two Witnesses in Revelation! (Rev. 11:12-15) Why then should Moses not be one of the Two Witnesses?

"Despite this evidence, the one reason that seems to disqualify Moses from being the other Witness is that Moses died. It seems incompatible with Scriptural teaching that a believer should die twice and be resurrected twice. But was Moses really resurrected, or was he just raised physically from the dead, as certain other Old Testament characters were? As for example, Elijah's raising the widow's son. Was Moses raised in a physical rather than a glorified body?

"3. If Moses was just physically raised from the dead, as for example Lazarus was, then it is possible that Moses could be the other of the Two Witnesses. Though Moses died and was buried as the Bible plainly describes, it could well be that Moses was raised again in his physical body, rather than a glorified body. There are certain circumstances that seem to show that this was the actual case. Moses was seen on the Mount of Transfiguration with Elijah. It must have been that he had a physical body

like Elijah had. For how could he have had a glorified body when Christ had not yet died and been resurrected? If Moses was actually resurrected, how then could Christ ‘become the firstfruits of them that slept’? (I Cor. 15:20). Moses, therefore, must have been physically raised from the dead and taken to heaven as Elijah was. His spirit without a body surely did not come back to earth on the Mount of Transfiguration. That is what the spiritualists teach, and spiritism is strongly condemned by the Scriptures.

“Moses had some very unusual experiences. His body received a remarkable quickening of divine power on Mt. Sinai, so that his face shone with God’s glory. ‘... *Moses wist not that the skin of his face shone while he talked with him ... and they were afraid to come nigh him*’ (Exod. 34:29-30). This remarkable experience of Moses apparently foreshadowed something that God was going to do for him later on. Just as Elijah probably experienced physical transportation before he was translated (I Kings 18:12), so Moses received a special transfiguration, something similar to that which Christ experienced.

“There seems to be further confirmation that something remarkable happened to Moses by the fact that, from that time on, Moses’ body did not seem to age. Although all the other Israelites who were older than twenty years died in the wilderness, Moses lived without experiencing the natural deterioration of age. At 120 years his eyesight was still as good as ever, and there was no abating of his natural strength:

“And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated” (Deut. 34:7).

“What happened to Moses at death is also another remarkable circumstance involving the possibility that he was raised from the dead but not resurrected. If Moses was raised from the dead with his physical but not a glorified body, then the event probably happened within a few days after his death, before physical corruption set in. This could not have been done if the children of Israel had buried Moses. They would have embalmed him as they did Joseph and the other patriarchs (Gen. 50:26). For thirty days they would have had the body before them in mourning (Deut. 34:8). Indeed they would have certainly taken the body of Moses with them into Canaan where God had told Moses that he could not go. Therefore, God did something for Moses that He did for no one else—He buried Moses Himself!

“And he (God) buried him in a valley in the land of Moab, over against Beth-Peor: but no man knoweth of his sepulchre unto this day” (Deut. 34:6).

“Moses in many ways is a type of Christ. Moses himself knew he was such a type. He said this in a prophecy (Deut. 18:15), a prophecy that Peter referred to in his second sermon after Pentecost:

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you” (Acts 3:22).

“Notice the many ways that Moses was ‘like unto’ Christ:

1. His life was attempted at birth.
2. He tried to deliver his brethren but was rejected as Christ was rejected.
3. He took a Gentile bride, as Christ did.
4. He was called of God to redeem Israel, as Christ was.
5. Moses fed the children of Israel with Manna, a type of bread of life which Christ gave.
6. He fasted on the mount 40 days and nights as Christ.
7. His face shone on the mount, as Christ’s shone on the Mount of Transfiguration.
8. He was the great intercessor as Christ.
9. He was meek, as Christ was meek.
10. He raised the brazen serpent in the wilderness which was a type of Christ’s being raised up.

“These are but a few of the many ways that Moses was a type of Christ. But what about Moses’ being a type of the most important thing of all—the Lord’s death and resurrection! Was Moses buried by God, and then on the third day raised again?

The Two Witnesses died and were resurrected on the third day! (Rev. 11:11).

“Do we not have at least part of the answer in Jude 9? Moses’ body did not remain in the grave, although the devil evidently used his power to keep it there. God sent Michael the archangel to see that Moses’ body was raised:

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9).

“It is evident that Moses’ body was raised. Michael would not contend for a dead body and then have to give it up to Satan and leave it in the grave. The Lord’s rebuke put the devil to flight. Satan, who has the power of death, wanted to keep Moses’ body in death (Heb. 2:14). But he failed. Moses was raised, though he did not receive a glorified body like Christ received at His resurrection. He could not since Christ is the firstfruits of the resurrection. Hence, Moses received back a preserved physical body, rather than a fully glorified body.

And with that physical body he appeared on the Mount of Transfiguration with Elijah. Moses and Elijah were discussing with Christ about *‘his decease which he should accomplish at Jerusalem’* (Luke 9:31). And well they might, for both Elijah and Moses were depending on Christ’s death and resurrection for their own resurrection!

“And thus we see that it is quite possible that Moses could be one of the Two Witnesses, without violating the principle that no believer (in the sense of physical disintegration) will die a second death. Moses fits into the picture far better than Enoch, and relieves us of the difficulty of taking a man who belongs to a different age and bringing him into this age. The prophecy of Revelation 11 certainly applies much better to Moses than it does to Enoch.

“The evidence seems to be that Elijah and Moses are the Two Witnesses.”

We have taken considerable time to identify these Two Witnesses. Now we ask what is the nature of their ministry? What role do they play in the drama of the antichrist and his evil activities in the land of Israel? This will be the theme of the following chapter.

Chapter IV

Ministry of the Two Witnesses

We now turn our attention to the ministry of these two strange characters known as the Two Witnesses. Significant to the hour they are ministering in will be the particular raiment they will be wearing. They will be clothed in sackcloth. In this age of grace we do not wear sackcloth, but rather the garments of praise and rejoicing. The fact that the Two Witnesses will wear sackcloth indicates a change in dispensation. Israel will by this time be in the midst of Daniel's 70th Week. Moreover, garments of sackcloth would be quite in keeping with Elijah, who is described in the Scriptures as "*an hairy man, and girt with a girdle of leather about his loins*" (II Kings 1:8).

When the Two Witnesses appear on the scene, the antichrist and the False Prophet will have overthrown their cloak of amiability and will reveal themselves as tyrants more ruthless than Hitler. They clearly mark themselves as blasphemers of God, dedicated to the stamping out of Christianity from the face of the earth. Jews and Christians alike will be slaughtered in such numbers as to overshadow Hitler's efforts of genocide. The most terrifying feature from the standpoint of history will be that the antichrist will have unvarying success in the battlefield. Nations which stand up against him will be overrun and their leaders executed. Churches and religious enterprises will be systematically destroyed in a manner reminiscent of the days of the Bolsheviks when they sought to destroy the church in Russia. Their bold defiance of God will evoke a wave of fear among the population, making them wonder whether the God of the Bible is able to defend Himself against the blasphemies of these wicked rulers.

It is during this dark hour that the Two Witnesses will appear on the scene. They will stand in the streets of Jerusalem clad in sackcloth, boldly defying both the antichrist and the False Prophet. They will proclaim to the nation Israel that judgment is at hand.

Moreover, they will declare that Jesus of Nazareth is none other than their true Messiah, that the One whom Israel rejected is indeed the Lord of

heaven and earth. They will urge the people to search the Scriptures and accept Him as their personal Lord and Messiah.

The Witnesses will not be enigmatic in their message. They will condemn in the sternest terms the wickedness of the nation. They will point out that Israel broke the everlasting covenant and brought upon her the curse, and for that reason they suffered age-long dispersion. Nevertheless, because of the mercies God extended to Abraham, He restored Israel to her land. Yet the people must repent, or they will suffer the retribution visited on their forefathers.

Not only will they speak plainly, but the Two Witnesses will have power to back up what they say. They will speak as Elijah of old who said to Ahab, *“As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word”* (I Kings 17:1). The skies will turn to brass, and the people in fear will ponder the significance of these ominous words.

The Two Witnesses will go further. They will denounce in the strongest terms the False Prophet and the antichrist and their arrogation of deity. They will tear off the False Prophet’s mask and expose him as the prime minister of Satan himself. They will warn the Jews to have nothing to do with the identifying mark that he has been giving to those who accept his claims. They will admonish the people by all means to give no worship to the Beast under penalty of damnation.

We may be certain that these words of the two prophets will gain national and international attention. Excitement will run high and spread throughout the country as the people hear these Witnesses fearlessly denouncing the antichrist’s regime in unsparing terms. Obviously the news will soon reach the ears of the False Prophet. Who are these that dare to insult him? His anger will know no bounds, and in a fit of fury he will dispatch his personal guard to pick up these audacious preachers and bring them into his presence. He will give them a tongue-lashing for their impudence before he orders their execution.

The scene evokes that of Elijah in the days of old who sent a word of denunciation to the wicked King Ahaziah for his consulting Beelzebub, the god of the Philistines. Ahaziah, upon receiving the message, sent a band of 50 men to arrest Elijah and bring the prophet before him. Elijah answered the king’s inquiry by boldly saying, *“If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty”* (II Kings 1:10).

And fire consumed the captain and his fifty. This was repeated the second time. The third captain and his fifty were spared only because of his plea for mercy.

Now apparently a similar scene will occur. Elijah and Moses will be busy addressing the people when officers come to put them under arrest. But instead of being able to carry out their mission, fire will come forth from the witnesses and will destroy the messengers. The False Prophet sends more special agents. The results are repeated. Naturally, the news of their successful defiance of the False Prophet will spread like wildfire. These two preachers clad in strange apparel are exposing him as a counterfeit messiah, denouncing his activities as being Satan-inspired. What will be the outcome?

One result of their bold ministry will be that the people of God will be greatly encouraged and will rally to stand against the False Prophet. They will refuse to take his mark, at the risk of their own lives. Obviously he will be infuriated beyond words at this open defiance of his authority. Yet for the moment he will find himself helpless to meet this open opposition which is so galling to his pride.

There will be another development. The Witnesses will announce that the heavens will give no rain. The people of the False Prophet will mock at the prediction, but as the weeks and months go by, there is no rain; the situation will begin to look serious. No rain, no harvest, no food. The stores and supplies will be rapidly exhausted. The rider on the black horse will be on his way. *“A measure of wheat for a penny, and three measures of barley for a penny”* (Rev. 6:6). These prices indicate great scarcity.

The Witnesses will announce other judgments. When one of them lifts up his rod, a plague comes on the land. Because of the drought, water will become scarce. At the word of the Witnesses, the limited water supplies will be turned into blood.

Although many will be hardened in their sins and will reject the testimony of the Witnesses, there will be those who will listen intently. Theirs will not be a brief ministry, but it will last for a period of three and a half years. Despite the threatenings and ravings of the False Prophet, they not only will prove invulnerable to his attacks, but when any of his messengers attempt to interfere with them they will meet their doom. All this will be exceedingly galling to the False Prophet. His position will be

that of Haman who, though he had high honor, could not rest as long as Mordecai defied him.

Steadily and surely an awakening will come to Israel. Many will reject the arrogant and blasphemous claims of the false messiah. It will be the beginning of one of the greatest visitations of history. Malachi, the last prophet of the Old Testament, foretold this mighty move of God:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:5-6).

As Elijah called the nation back to God in his former ministry on earth, so this time with the help of Moses he will awaken the nation to the God of Israel and His Son Jesus Christ.

There are many passages in the Scriptures which refer to this great event. Isaiah declares that a nation will be born in a day, that her travail during the reign of the Beast and the False Prophet will cause her to emerge as a new nation, chastened and purified.

Jeremiah speaks of this hour of travail. He calls it the time of Jacob’s trouble:

“Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it” (Jer. 30:6-7).

Zechariah also has much to say about this day. (We have already noted the reference in Zech. 4:11-14 to the Two Witnesses and their ministry.) Zechariah foresees Israel’s recognition of the One they have pierced and her deep repentance and mourning:

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zech. 12:10).

Moreover, he will note the rise of the false shepherd, the False Prophet, and predict his doom (Zech. 11:15-17). In his vision Zechariah foresees the terror of Armageddon in which two-thirds of the inhabitants of Jerusalem perish. Yet a third will God bring through the fire and will purge

them in the refining process (Zech. 13:8-9). The prophet follows through in his vision as he sees the ravaging of Jerusalem and finally the appearance of the Lord in glory. He sees the smiting of the armies of the Beast and those of Rosh with a consuming plague. Then he sees the Lord's feet standing on the Mt. of Olives, the very spot from whence He went away.

The Two Witnesses thus fulfill their role in the dramatic events of the end time, turning the hearts of the people back to God. They stay the judgment so that the earth will not be destroyed with a curse (Mal. 4:6).

The Two Witnesses Slain

Elijah won the contest on Mount Carmel by means of the fire test. He cried out to Jezebel's prophets, "*And the God that answereth by fire, let him be God.* " But only Elijah's God could cause the fire to fall. And when it came down, the people fell on their faces crying, "*The Lord, he is the God*" (I Kings 18:39). Thus was Israel brought back from Baal worship to the worship of Jehovah.

Now Elijah again will have power to call down fire on his enemies (Rev. 11:5). But the False Prophet also will have power to call down fire from heaven. The test, therefore, will not be altogether decisive. Like the magicians who were able to imitate some of the miracles of Moses, so the False Prophet will be able to duplicate the miracle of fire. Nevertheless, while many will be deluded by the lying wonders of the False Prophet, the remnant of Israel will be warned by the message of the Two Witnesses and will reject his claims.

At length, having completed their ministry, God will permit the Two Witnesses to be slain on the streets of Jerusalem. This will bring great relief and joy to the Beast worshippers, for apparently the testimony of the Witnesses had cut them to the heart. Indeed these two messengers of God will have brought judgment on many who thought to oppose their ministry (Rev. 11:10). Yet the time will come for the conclusion of their testimony. The Beast from the bottomless pit will join his confederate the False Prophet, who has worked hand-in-glove with him, and together they will overpower the Two Witnesses and kill them. In his unquenchable hatred of the Witnesses, the antichrist will decree that their dead bodies should lie on the street, unburied, to putrefy—a supreme gesture of contempt.

Some years ago when I wrote on this subject I said, "World television is not yet a fact, but we are told on good authority that with the launching of a relay satellite in orbit over the earth, world television will be possible

within a few years. Television no doubt will be fully exploited by the antichrist in his diabolical program to impress his personality on the masses. It would be a very simple matter to put the scene of the death of the Two Witnesses in Jerusalem on television.”

Within five years of the time of writing, world television became a fact. Rarely a week passes now without some live scenes being televised from Jerusalem via satellite.

So in his supreme moment of triumph the antichrist will not be able to refrain from gloating and showing his utter contempt for the Two Witnesses. No one will be permitted to doubt that death has come. Perhaps some will bemoan the event and say, “Alas, it looks as if the antichrist was right after all. His power was greater than the Witnesses. We had hoped that the Messiah they preached was he that would redeem Israel.”

The Beast and his followers will celebrate a sort of anti-Christmas by sending gifts one to another. In the minds of the Beast-worshippers, the Two Witnesses will be held responsible for the plagues and terrible judgments that will have come upon the earth.

But the final act of the drama is about to take place. While the godless multitudes rejoice and abandon themselves in an orgy of sensual delight, word will come of a startling event that will quickly put an end to their merriment. Its effect will be as was the handwriting on the wall in Belshazzar’s palace. The bodies of the Two Witnesses will no longer lie on the street. While a multitude of onlookers stand viewing the bodies, they will suddenly come to life. A voice will be heard saying, “Come up hither,” and the Two Witnesses will ascend to heaven in the presence of their enemies. The event cannot be denied, and it will send a shock wave of apprehension throughout the kingdom of the Beast. From that moment the fortunes of the antichrist rapidly wane. Raging with fury and hatred, he will be ready to despoil the earth. In the midst of his wrath, news will come that mighty Rosh, king of the north is on his way to dispute his claim to Israel.

The antichrist and the False Prophet will prepare to meet the challenge. But even as they make ready, a great earthquake will shake Jerusalem, killing 7,000 people. There is an interesting parallel here. When Elijah was previously on earth, 7,000 people refused to worship Baal (I Kings 19:18). Now as the Two Witnesses ascend to heaven, 7,000 of the Beast-worshippers will perish in the earthquake.

The hypnotic spell of the antichrist and the False Prophet will be forever broken. They will have only a few more days to run out their wicked and cursed careers in the service of the devil. The seventh angel will prepare to sound:

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever ... And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants and prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth” (Rev. 11:15, 18).

Chapter V

Divine Protection of the 144,000 Israelites

In order to conclude the story of the Two Witnesses, we anticipated in time the sounding of the Sixth Trumpet when the Two Witnesses were slain, resurrected, and caught up to heaven. We must now retrace events which will occur at the beginning of the Great and Terrible Day of the Lord.

It is well-known that there are some teachers who see no prophetic future for Israel. Years ago they did not see Israel's becoming an independent nation. Indeed they claimed that the Church fulfilled all the promises originally given to Israel. When Israel became independent, they said it was a great mistake, that Israel would soon disappear as a nation, and that under the attacks of vastly superior enemies she would go down. Developments have shown the anti-semites were greatly mistaken.

The reason for their error is, of course, that they think of Israel as having rejected Christ; therefore, God has cast off His people forever. But Paul explains that Israel during this dispensation has been blinded and, therefore, broken off from the good olive tree, and the Gentiles have been grafted in. Nevertheless, he makes it just as clear that the Jews' eyes will be opened and they will be grafted back in:

"I say then, Have they stumbled that they should fall?

God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? ... For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ... And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written,

There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Rom. 11:11-12, 15, 23-26).

We have quoted at length because these Scriptures are fundamental to an understanding of what will happen to the Jews at the time of the end. The Jews were cast away, but they are to be received again as *“life from the dead.”* This is fully depicted in the story of Ezekiel’s vision of the valley of dry bones (Ezekiel 37). Moreover, it is shown that the northern tribes which went into captivity to Assyria will also be reunited with Judah at that time (Ezek. 37:15-18). This event is involved in some mystery, but God will make it all clear at the proper time. In the meantime, it is our responsibility to pray that the Jews will recognize and accept their true Messiah.

As we have stated, Israel during the Great Tribulation, or the time of Jacob’s trouble, will have a mighty spiritual awakening, and many will be led to accept Jesus as their Messiah. *Not being part of the Church, they will be left on earth to go through the Great and Terrible Day of the Lord.* Nevertheless, God is watching over those who are faithful to Him and of this number, 144,000 will be especially sealed against the judgments which will break on the earth. The angel cries, saying,

“Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads” (Rev. 7:3).

The sealing of these Israelites will protect them from the apocalyptic judgments. For example, the judgment of the fifth trumpet will not affect them because they are sealed (Rev. 9:4). In a way this sealing corresponds to the sign of the blood on the lintels of the doors in Egypt at the time of the Passover. The destroying angel passed over and would not touch those protected by the blood.

It will be noted that the antichrist in mimicry has also put a mark on his followers—a mark of doom (Rev. 13:16-17). The sealing of Israel reminds us of the angelic messenger who came to Jerusalem in the days of Ezekiel and *“set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof”* (Ezek. 9:4).

The seal of God may include the outpouring of the Spirit upon the people of Israel. John referred to the baptism of the Spirit that Jesus received saying of *“him hath God the Father sealed”* (John 6:27). Paul spoke of the saints of the New Testament period as *“sealed with that holy Spirit of promise ”* (Ephes. 1:13). Peter, quoting Joel, speaks expressly of this outpouring of the Spirit upon Israel, just before the day of the Lord:

“But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come ” (Acts 2:16-20).

The Day of the Lord will be a day of gloom and darkness as so many of the Old Testament prophets declare. The Book of Revelation marks it as beginning at the opening of the Sixth Seal, an event that immediately follows the Great Tribulation:

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”

(Rev. 6:12-17).

The Great and Terrible Day of the Lord which will come just before the Millennium will be a comparatively short period during which divine judgment is administered to the antichrist and his kingdom. It will reach a terrible climax when Rosh (Russia), king of the north, and the antichrist come into a grand collision on the plains of Megiddo. At that moment the Lord Himself from heaven will take a hand and come forth in judgment. This, however, is a subject that must be reserved for a succeeding volume.